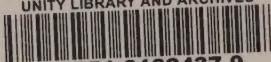




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PRAY

by  
H. B. JEFFERY

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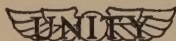


# WHEN YE PRAY

*By*

H. B. JEFFERY

When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.—Matt. 6:6



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## JESUS CHRIST

YOU ARE more or less familiar with the teaching of the higher Self, you who are in the habit of studying the nature of God. The Hindu speaks much of the divine Self, the perfect Self. He says the Self is the friend of self. We owe a great deal of the Hindu for so persistently holding before the world the idea of the divine Self of man—that which in Scripture is called the image and likeness of God, the offspring of the Most High. The Hindu says that we should praise and glorify and magnify the Self. Our great Emerson says, "I, the imperfect, adore my own perfect." So we find the seers of all ages speaking of the divine Self; and, describing that great Self in the within, they found a great work in the without. They said that it was comely to praise it, that praise was

comely for the upright man. It was a right thing to do—to praise and glorify this offspring of the Infinite. If you read the history of Jesus from His boyhood up, you will find that He had His eye on that divine Self of Him. You find Him turning to His mother and saying, “Woman, what have I to do with thee? mine hour is not yet come.” And again, “Wist ye not that I must be about my Father’s business?” (A. V.). He had evidently found, before, who and what He was. We see children today doing the same thing; but parents are unwise enough to try to suppress them. Jesus never lost sight of the fact that He came from the Divine and had a great work to do.

The Infinite has said all down through the ages that the universe will be to you as you have spoken. We find in the Hebrew Scriptures, “I will be to him according to his word.” It was by this acknowledg-

ment of His divine Self within Him that Jesus was able to rise up and do the great work that the Scriptures say was done by Him. According to Scripture, no man has done a divine work on earth but the Master.

Perhaps you have often been able to take upon yourselves the pains of another, and let that other go free. This shows that there is a principle in life that operates in that way. This principle has always been known, and as people have seen the errors and mistakes of the world, and have seen men so apparently lost in the results of their mistakes, they have cried out for some way by which the law of cause and effect might be broken. They have seen the law of action and reaction demonstrated in the world, and there has come down through the ages the idea that there should be one great and strong enough to rise up and break the results of these mistakes and errors.

Jesus saw this. He saw the condition into which the race had fallen. He saw each generation assuming the results of the mistakes of the generations that were before, that the children suffered for the mistakes of their fathers, until the world had become so thoroughly inmeshed in sin that there seemed to be no way out. So He voluntarily assumed to take upon Himself the results of these mistakes and stay their operation. We ourselves may be forgiven for our errors, but the results of those errors are still going on. It was to do away with the sins of men that Jesus came. He assumed to take upon Himself the effects of their sins, and to start a new force and power that would bring men up into a knowledge of those spiritual laws of which they had lost sight. Of course He recognized the law of action and reaction, and taught it. Paul said, "Whatsoever a man soweth, that shall he also

reap." But Jesus understood the mercy of the living God. He assumed those things which the race had assumed; but, while they had done it involuntarily, He took upon Himself those things voluntarily; He offered to have them taken upon Himself; and, in doing so, He found the tender mercies of the Most High, who had always said, "Turn to me and I will deliver you; I will remove your transgressions from you as far as the East is from the West, if you come unto me."

These teachings of Jesus had been the teachings of God for ages, but men had forgotten them. They had lost all sense of the glory of God and of His presence. They had forgotten the omnipresence of the Divine. Their religion was hollow and of no effect. Jesus said that He came "not to destroy, but to fulfil." He came to tell us that what had been handed down through the ages was true. So

we find the old prophets describing very accurately the coming of the Messiah, and Jesus recognizing in Himself that He was the one to do the work. It was said that His time was "not yet come," when He was a youth. There was a work for Him to do before He should take up the great work of assuming all the mistakes of the race and setting into operation a new law. We see the Scriptures saying that through Him the law of death was broken, and the law of Spirit and of life set in motion. The universe is packed with unseen and unknown motion. This is a law in life: you never can have a principle operating in all its fullness until some one shall sight it and live it out. Some people live out part of a principle, and so the race never knows the full purport of that principle; but when one is living it out in all its fullness, it will become operative in the race.



Jesus saw the great principle of atonement, which is at-one-ment. He saw that man must get back and be one with the Supreme; that man had become so inmeshed in the results of the mistakes of past generations that it required a new force and a new power to set at naught the old law. We know that in material science the finer any powers and forces are, the more subtle they are. It was this very thing that Jesus saw and understood. "If I had not come . . . they had not had sin," He said. That is, "You would never have known what it was to be a full man if you had not seen Me. You would have gone on in your old state of consciousness, of sinning and errors."

So He started a new state of consciousness. He gave the world a new vision of the things of God and of the relation of God to man. He became the embodiment of tenderness, mercy, and kindness, through His recogni-

tion of His divine Self, through His thoroughly understanding who and what He was. I know that many contradict this. They have set aside the work of the Master as unnecessary, and some have said that it is a story, and is not true; but it is Scripture. Wherever He is preached as the Redeemer, you will find always a redemption taking place. So let us acknowledge the work of the Master. If we read Scripture we see that He is the only one who claimed a finished work; who saw what there was to do, and took it up in its fullness and finished it. This is what we are called upon to teach. It is said in the Scriptures that we shall come into our working power in all its fullness when we acknowledge the Master, because all of us are here for a purpose. Every one has been called with a divine calling. Deep within us is written a divine commission, sent from the heights.

So let us acknowledge the "finished" work of the Master. Let us acknowledge that He did that thing which the Scriptures declare that He did. Let us know that He did everything as detailed. You may teach and teach, you may learn and learn, and you may have all sorts of instruction in divine things, but Truth will never become operative in the race until some one lives it. Jesus might have preached and preached that there was no need of dying, that God took no pleasure in seeing His children suffer, that man was born of Spirit; He might have preached that for all time, but it never would have been fully understood, and the law of sin and death would not have been broken, unless some one took these things upon himself, and proved them. It was necessary for Jesus to go through that seeming death, to go down to it and come out of it, to show to the race that it was unnecessary;

that it was a false idea, which man had built up in his consciousness.

Jesus is known as the Redeemer and the Savior, and there is no higher thing that man could teach than the saving power and the works of the Redeemer. How shall we get into that redeeming power? How shall we touch that living stream that changes the action of the old? We do it by the acknowledgment of His finished work. The recognition of anything puts it into motion. If you acknowledge the presence of another, you will see him move. So it is said that the stones of the field can reveal to us the secrets of their being. If we would come into the benefits of the great law of the Spirit of life, we must acknowledge it. Jesus, understanding that law, said in effect, "Abide in my name, and the Holy Spirit will come, and the Holy Spirit will teach you all things which I have told you." If we confess, then, that

the Master did that perfect work, that He set into motion this higher law of the Spirit of life, then we begin to feel in ourselves the healing power of the Spirit. We shall be taken up in the action of it.

Men had become so bound that they could not hear the calling of the Infinite, and it took a man in human form to show what it was that the Infinite had for them, and how they were known and seen by Him whose eyes were too pure to behold iniquity.

If we will acknowledge what Jesus did, that He was the fullness of the Godhead bodily, that He understood His oneness with the Father, then we shall set into action for ourselves this great principle of redemption. We can never commune with the Christ except we rise up and know to some extent the divine Self, and accept the statement, "Ye are the offspring of the Infinite; ye are born of the Father." If we shall take His say-

ings, we shall find the light and life of Spirit beginning to operate in our life. We will know a new quickening, a new influx of the life principle, in the consciousness and in the body.

Let us acknowledge the finished work of the Master; let us know that there is no longer any power in the "law of sin and of death." We shall then find a new strength and a new force generated in us. This was why He came: without going down into them and making them naught, He could not have shown us that those old laws need not be operative. This is His message, and so, as we behold Him, we are only beholding in ourselves what we really are. We in our real nature are as He was. This was His mission—to show man what he really is.

You will know the Truth of the one great doctrine if you accept it fully, and then you will find it operative as a great force and power in the world.

## WHEN YE PRAY

PRAYER has been defined as "the soul's sincere desire, uttered or unexpressed."

Desire implies or evinces a sense of need or want, a feeling of lack or emptiness, vacuity. Desire also signifies a sense of absence, apartness, separateness, and a hungering or longing for the opposite of these states, all of which are negative in character. A soul possessed of these qualities or feelings is in a purely negative condition. And as we look upon mankind in general, beholding its actions and its speech, it is very obvious that the race at large is in this negative state and is conscious of it; and, being so conscious, it reaches out and calls for those things that it seems to know exist for it, but which it does not possess.

This calling or longing or asking is

prayer, as commonly understood, but is only one form of prayer, the simplest and most primitive. It is the prayer of supplication, negative prayer. And who is not sometimes found in this state of prayer? We all have been in this state. In it we feel that there is a Power, or Being, outside and greater than ourselves, a Source, from which the apparently needful things may be given us. So we cry out to this Being, and in supplication ask for the satisfaction of our lack.

This involves an acknowledgment of God, and also a recognition on our part of our inability to obtain what we seek. An acknowledgment of self-weakness is also evidently an element of this form of prayer.

In its final analysis, prayer is man's turning, in consciousness of his own want and impotence and of his belief in God, from self to God. In its essence it is the renunciation of



the self life, and the affirmation of a life that is divine.

We must believe that He to whom we pray from His love is willing, and from His power is able, to respond to our petition, or we can make no prayer to Him. An essential then of the validity of our prayer is the genuineness of this belief of ours in the divine love and the divine power.

Belief is a somewhat negative state or quality, nevertheless it is good in its time and place. The great characters in all periods of the world's history have had times when they exercised this quality, and we find it in the lives of the men and women of the Bible.

Supplicatory prayer is one of the most prominent of the things of which the Scriptures treat. The men and women of the Old Testament found in this act of worship not simply a solace for their afflictions—it was with them the instrumentality

by which they obtained what they desired, and many of the blessings of life came to these petitioners in response to such prayers. Here are a few illustrations from the Psalms of forms of the prayer of supplication: "Hear my prayer, O Jehovah, and give ear unto my cry"; "Have mercy upon me, O God, according to thy lovingkindness"; "O Jehovah, rebuke me not in thine anger."

In the New Testament, prayer is equally a conspicuous feature of the stories that it tells, and of its precepts. Jesus is represented as often praying, one of the chapters of John being little else than one long prayer of His. At times He continued all night by Himself in prayer. This worship He also enjoined on His disciples, giving them many promises that their prayers, if rightly made, would be answered. In Matthew we read of His saying, "All things, whatsoever ye shall ask in prayer, believ-

ing, ye shall receive." These words occur in some form in every Gospel.

There is a scientific law behind prayer. In this form of prayer the supplicant is negative to a positive, and the more negative or more abandoned he is, the more he will be drawn to the positive, with the inevitable result that he begins to partake of the nature of the positive, begins to feel charged with its quality, and gradually becomes positive and assertive. Then we see him speaking the truth regarding himself and his relation to the object of his devotion, in an assertive and positive manner and in the form of affirmation. Notice these illustrations from the Psalms: "Jehovah is my rock, and my fortress, and my deliverer; My God, my rock, in whom I will take refuge; My shield, and the horn of my salvation, my high tower"; "Jehovah is my shepherd; I shall not want."

The 23d Psalm, so familiar and so

much loved, is all in this spirit of affirmation. Here the Psalmist is not imploring the Lord to be his shepherd, but is asserting or affirming that He is his shepherd; and yet it is also a prayer, because it expresses the desire of the heart and the thorough belief that this desire can be and is satisfied by the Lord alone. Here are others:

“Through God we shall do valiantly;  
For he it is that will tread down our  
adversaries.”

“God will bless us;  
And all the ends of the earth shall  
fear him.”

“In peace will I both lay me down  
and sleep;  
For thou, Jehovah, alone makest me  
dwell in safety.”

Here are illustrations of the farther advance into the positive state or mode: “Thou hast delivered my soul from death”; “Thou heardest

the voice of my supplications"; "And now shall my head be lifted up above mine enemies."

Are not these affirmative utterances superior to those of supplication? They evidence a superior spiritual condition in the individual. However, we would not discourage supplication, if that be the only state of prayer that one is able to assume. For if supplication be honest and sincere, it will inevitably lead the devotee into a condition of positiveness. True, sincere prayer has a reaction on the participant that is a tonic, and is a feeding of the inner man as food is of the outer man, strengthening and making more positive him who engages in it. Being fed up spiritually, becoming more spirited, he begins to assert a more spiritual quality and force, to speak in an affirmative manner, and to state as fact that which before was but belief; the desire becomes a capability; the ideal

begins to take form in consciousness as real.

This affirmative quality is still an inner state or condition in consciousness; and it leads to another more positive and assertive, a state of imperativeness wherein the former suppliant rises in the spiritual stature of sonship to the Divine and, with ears attuned to the language of the Highest, hears the voice of God saying to him: "Concerning the works of my hands, command ye me." And, obedient to this call, he enters into that attitude and utters his demands to the Highest; he commands the Infinite even as an infant demands of and commands its mother and the wholesome normal son demands of and commands his father. "Except ye turn, and become as little children . . . " This is all scientific, and the natural outcome of the operation of universal law, which is alike and

unvarying on both the visible and invisible planes of life.

In physical science there is what is known as the "law of action and reaction," which states that for every action there is an equal reaction in the opposite direction; to use the terse language of the schools, "action and reaction are equal and in opposite directions." If a pendulum be moved from the perpendicular to one side it will, if free, swing an equal distance to the opposite side. This principle is employed in our clocks.

What is true in the realm of physics is also true in the realm of metaphysics, or the mental and spiritual realms. For all that takes place in the outer or physical realm is but the outpicturing of that which obtains or has taken place in the metaphysical or invisible realm of being; that which we term "material" is the shadow of the immaterial.

We find the same law stated in

these words: "Whatsoever a man soweth, that shall he also reap"; and again: "Cast thy bread upon the waters; for thou shalt find it after many days."

If we are conscious that this is the truth, if we really know it, then we are possessed of true faith; for faith is more than hope, belief, expectancy; it is of more positive quality; it is conscious knowledge, substantial, dynamic. Hence Paul says, "Faith is . . . substance . . . evidence."

In the words, "Cast thy bread upon the waters," "bread" is the symbol of substance, and "water" symbolizes the great universal Mind. If faith is substance, then, when we cast our faith upon or into the universal Mind, it reacts with the same power as it was given. So in prayer we see this same law obtaining; for prayer is action and must have its reaction; the truer and more definite the action, the truer and more definite the re-



action; the more force given to the action, the more force in the reaction, for the two are equal. They are not two things or two actions, but are two aspects of one thing, two movements in the same action. The one implies the other, they cannot obtain separately; *there must be reaction from action.*

When we thoroughly know this we shall be certain that every prayer expressed, audibly or silently, must be answered; and that just as it is expressed, with the same degree of intensity, force, volume, clearness, will it also be answered. "I [the Supreme] will be to them as they have spoken."

It is said in the Scriptures that the prayer of the "righteous man availeth much." Why is this so stated? It is because the righteous man is he who acts in right manner, or according to the principles and laws of his being, and in harmony with all Being; he knows the law and acts with it, never

against it. He knows that when he sends forth a positive, well-formed, and clearly expressed desire or prayer he will have a certain result.

This is true faith; and, to reiterate, this is substance. The man of faith knows, and, stepping out on seeming nothingness and void, he plants his foot upon the solid rock.

Faith might be termed the dynamic force of prayer; the more faith, the more force in the action, and consequently the more in the reaction. As all force when becoming motive is clothed in form and substance, so the true prayer is clothed in the universal substance, and comes forth in form; the clearer and brighter the faith, the more definite and positive the forthcoming form or manifestation.

If it be true that all force is one Force, all life one Life, all substance one Substance, all intelligence one Intelligence, all mind one Mind, all

spirit one Spirit, then out of the One all things exist (*ex*, out, *sistere*, cause to stand), and all ideas come. As all things are ideas first, the idea is the real, the foundation, the substance, the essence of that which is or is to be, and in possessing the idea one really possesses the thing or fact. For if it be possible for anything to come forth, it must have being somewhere or somehow, even though it be unrecognized by the senses. If existence be possible, subsistence is a fact. When we know this we no longer beg, solicit, or beseech a far-away, supra-mundane Deity to hear our prayers and condescend to grant us our requests, but rather we give thanks that our minds are attuned and ready to receive from the Source the ideas that are the moving of the universal Mind in us, the Spirit moving upon the face of the waters, the Father, whose kingdom is within us, telling us that there is something in the king-

dom that we have not as yet recognized and for which we are now fit and ready, and that the time is opportune for us to accept and possess it, and bidding us take that which it is His pleasure to bestow. For, since we are sons and heirs of God and joint heirs with Christ, all things that the Father has are ours, and it is the Father's good pleasure to give us the kingdom, for which let us give thanks without ceasing.

True prayer, then, is thanksgiving. If we do all things as unto the Lord (according to divine law), and in all things give thanks, as we are admonished to do, having our minds stayed on the eternal source, the universal supply, then we shall be praying without ceasing and be continually entering into the "joy of Jehovah" (the perfect operation of the law), the peace that passes understanding, the divine opulence, the harmony that is health.

If, instead of cringing, crawling, and prostrating ourselves as miserable sinners and worms of the dust before an imaginary Deity, begging that the laws of the universe be suspended or broken for our benefit (though we be unworthy of anything, even the least that might be done for us), we should come before the Lord and, realizing His presence and our existence in Him and His subsistence in us, stand upright before the throne of grace as behooves His sons and heirs, and acknowledge with gladness and praise our divine sonship, with all that that implies, we should come much nearer honoring our Father and hallowing His name than we have been wont to do in the past.

When we hear the inner voice calling us higher, or feel the presence of a desire in the mind for higher and better things or conditions than we have ever before enjoyed, we should

be careful to accept it in the right spirit, the spirit of acknowledgment and thanksgiving, knowing it to be the essence or reality of a thing or condition that is already ours, and not allowing it to degenerate into an impulse toward pleading and longing. "Take heed therefore how ye hear: for whosoever hath, to him shall be given."

He who is conscious of his abiding presence in the one eternal Presence will be given to possess whatsoever is possessed by that Presence. "Son, thou art ever with me, and all that is mine is thine."

"Thou wilt keep *him* in perfect peace, *whose* mind is stayed on thee, because he trusteth in thee." If we keep our minds poised in unswerving trust, we shall be receptive to the ideas ever coming forth out of the universal Mind; and, being possessed of them, we shall come also into possession of their external manifesta-

tions, for the inner and the outer are one. As much as we are able to receive in mind we shall be given to possess in external evidence. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

"Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" This will have the effect of opening the mind to the realization that the Father is more willing to give than we are to receive. If we enter into this realization, we shall burst the limitations of mind and intellect, transcend the realm of thought, and enter into complete and perfect abandonment of soul to the Divine. All the outer senses and the mental processes will cease; there will be no supplication, no affirmation, no demanding, no commanding, but per-

fect stillness, complete silence in the consciousness of our being one with All-Being; in the inner chamber with the door closed; in the secret place where the Father "seeth in secret," and where we realize that we already are in the presence, and in possession, of everything for which we ever have prayed or ever can pray. This is the perfection of prayer, and is wordless and also thoughtless; the silence, the great stillness, where even thought moves not. "In an hour that ye think not the Son of man cometh." Here self is lost in God; there is no more self, and prayer ceases, for there is no more desire or hope, but an abiding in fulfillment and perfection. "Walk in my presence and be ye perfect."

When one has once entered into this perfect union with the Divine in consciousness, it becomes easier to enter it each time the effort is made, until it becomes the established



state of consciousness in which one lives, even while engaged actively with mind and hand in the outer world of accomplishment. In fact, the greater our realization of the allness of God, the more masterful do we become in our dealings with the affairs of the outer life.

Perhaps the reader has asked: "Can one pray for another's welfare? for prosperity, for health, and the like?" Yes. All forms of prayer, when rightly exercised, are potent and helpful—the prayer of supplication, the denying of the false and the affirming of the true, the imperious demand and command of Deity—all, when spoken in understanding, have their effect and inevitable result; but they must be in faith, believing, and in understanding.

One can "speak the word" for another, deny all false appearances and conditions, and affirm all that is true, and be rejoiced to see the af-

flicted one set free from poverty and pain. This is prayer on the mental plane, and involves the operation of the intellect. Some practitioners can go no farther than this, but do most excellent work here, and some who themselves can go higher find that their patients cannot follow.

But some can transcend this and enter the causeless realm, above thought, above all distinction of good and evil, Truth and error; where the consciousness of the omnipotent, omniscient Presence becomes perfect, and the unnamable One reigns, and, taking the afflicted with them, see them become changed in soul, their delusions vanishing, and their bodies and material conditions recovering as a consequence.

If one can enter this state, and if the patient can follow, then results that are beneficial will surely follow. "The prayer of faith shall save him that is sick."

# THE LORD'S PRAYER

## SPIRITUALLY INTERPRETED

*"OUR Father."* In the first words of that model prayer, as given by the Master, we see His clear perception and thorough understanding of the unity of life, especially human life. And in all His teachings we find Him never forgetting the great truth that all men are brothers, offspring of a common Father. This was a very prominent feature of the gospel (good word) that He commanded to be preached to every creature in all the world.

"All ye are brethren . . . for one is your Father."

This thought is one of the foundation stones of that temple "not made with hands, eternal, in the heavens."

One of the first lessons required in true mysticism is to apprehend the

full meaning of universal brotherhood, and the very first step that all must take in "living the life" is the gaining of this idea of the spiritual unity of all as the fundamental principle of existence.

The very first word, "Our," contains a wondrous depth of meaning that it would be well for us to ponder. It at once lifts us into the spiritual unity. It breaks down all barriers of race and creed, and it places us all, the saint as well as the sinner, the scholar as well as the dullard, the civilized as well as the savage, on the equal footing of children acknowledging one Father, "who is over all, and through all, and in all," and on whom we all depend for our life and being.

But the words, "Our Father," do more than unite us with every member of the human race. In their larger embrace they take in even the animals. For animals also are the children of the one Father, though on

a different plane from ourselves. Is it not written that not a sparrow falls to the ground without the Father's knowledge, and that it is He who clothes with beauty unrivaled the grass and the lily of the field, the mineral and the precious stone? The words "Our Father" unite all, and in their larger embrace none is forgotten. For we must not forget that it is spiritually that we are all children of God.

The human conception of the term "father" is that of the next male ancestor or male parent. But the spiritual conception includes no thought of this relationship; on the contrary, it is a realization that no man on earth is our father. The higher meaning of the term is "one that gives origin," "the ruler or governor of all," "the ruler of the universe," "the Lord, the creative power." On the generation plane man has within himself the power to establish certain

conditions that in due time will evolve and bring forth a child; but he is no more father of the child in the real sense than he is father of the corn when he plants seed in the proper environment and it becomes "first the blade, then the ear, then the full grain in the ear." That which gives the increase is the "Father"—the Father of life, the life principle within all things—that is, "Our Father."

*"Which art."* In these words we see that the "One who gives origin" is no personality, is neither male nor female, the word "which" being of neuter gender. And if we should make a deep study of the matter we should find this One both male and female, the Father-Mother-God of the ancients. For He has not only created us, but tends and nourishes and protects us as a mother does her child. But finite mind cannot comprehend infinity, and God cannot be described in terms of the intellect. "We know

only what God is not," said St. Clement. "Therefore, it was forbidden to represent Him by any form, or similitude, or even by His sacred name," writes Soher.

We say, "God is love, God is life, God is power, God is mind, God is spirit," but these are only descriptions.

We know Him not. We know only some of His ways with men, and these are described and comprehended spiritually, not intellectually, and are unfolded to man only as man unfolds. And this unfoldment in man comes when his whole attention, his will and desire, is toward the "I AM," the Source of life and love and light, and when his prayer is lifted out of the mere philosophic cognition and becomes a warm uplift of heart, transforming cold, intellectual truth into warm, living, vital realization. Knowing about God and His ways is not knowing God. "And ye shall seek

me, and find me, when ye shall search for me with all your heart." No prayer is of any value till the outer mind has been stilled and all images of the senses banished from the consciousness. For then, and then only, can the divine presence be realized and communion with it made possible.

*"In heaven."* Literally, "in the heavens," or, as the Greeks had it, "in the skies," or upper regions of the air, which were thought by them to be the abode of the many ethereal beings whom they worshiped as gods. Heaven is always symbolic of government, the seat of control, the place of the ruler or higher power. Spiritually, the heavens are the higher planes of consciousness. In the ancient occult sciences, "the realm of the skies" was the realm of the immortals, or those who had attained divine seership or the "single eye"—the illuminati, who drew light, wis-



dom, and divine instruction direct from Deity.

To the Christian, the "single eye" is that eye which is too pure to behold iniquity, which sees nothing but good in all things, and the true seer is one who sees, feels, and knows that "all is of God that is or is to be, and God is Good." Such a one is illumined, his body is full of light, and there is healing in his presence; for light is life. "If therefore thine eye be single, thy whole body shall be full of light."

Ancient occultism taught that the Father is fire or spirit, the Word or the Son is light or soul, and the Holy Ghost, or Holy Guest, as they called it, is air or ether in motion, or the force body.

The adept of India is taught that heat is life, flame is substance, and light is manifestation, which is symbolic language employed to illustrate, and at the same time conceal, a great spiritual truth.

In the Scriptures God is called the "Father of lights," and men are referred to as "children of light." John says, "There was the true light, *even the light* which lighteth every man, coming into the world." Paul refers to man as the "temple of God"; and in Proverbs we read, "The spirit in man is the candle of the Lord." Then the spiritual man is he who is letting his light shine. And as light is correspondent to love, the spiritual man is he whose love nature is awake and active, who sees in all things the presence of God, that all are manifestations of the Infinite, and that beside Him there is none else: that God is the All-in-all. Within such a man is the kingdom of heaven realized. He has become a governor, a ruler, a controller. He controls himself and all things under him, but always himself first; for no one can control things external until his entire being is under the control of the higher Self within

him. Nor does this controlling of things or persons in one's environment consist in domineering and forcing them into certain lines of activity through the agency of the human will, but rather in assuming a right attitude toward them, seeing them as in their right places and establishing harmonious relations with them and between them through the consciousness of the all-presence, which is rest, the higher harmony, or "heaven."

Heaven then is within us, even as Jesus taught, and we might paraphrase the prayer somewhat like this:

"Our Father which art within us, who art at the very center of our being, closer than breathing, 'nearer than hands and feet': our Father which art life of our life, soul of our soul: our Father which art our beginning and our end: that from which we came forth: that to which we re-

turn: that in which we eternally abide."

*"Hallowed be thy name."* Or, "Thy name be revered"; more correctly, "Thy name be intoned," not only held sacred but never taken in vain. "Intoned" is the proper rendering from the Greek, for the whole prayer in the Greek is a magical chant.

Those who know, even in part, the laws of vibration and radioactivity know that in the pronunciation of certain words or sounds, especially in the repetition of certain tones, tremendous activity is established in the body, not only in the physical organism, but especially in the psychic centers. The art of intonation was well understood by the ancient Greeks, whose common speech was chanted, and before them by the Eastern adepts and swamis, whose "mantras" are practiced today and are well known to students of the Vedas. The same results obtain in

greater or less degree in the singing of sacred songs. All nature is song. Carlyle says, "See deep enough, and you see musically; the heart of nature being everywhere music, if you can only reach it." Music is of the soul; and as the soul responds to the things of itself, it always responds to music. And each individual soul has its individual musical key, certain music appealing to it to a greater degree than other music. But all souls respond, more or less, to the sound of whatever name is used to designate their Creator. The intoning of the sacred name brings about an entire change on the physical, mental, and spiritual planes. There is a harmonizing of all the forces of the being, the establishing of unity or wholeness, which in its completeness is holiness; the mind is renewed, the body transformed, and the whole being is made ready for the baptism of Spirit, which is the realization of the divine

presence within one's own self, the establishing of that state of consciousness in which one knows and can truthfully say, "I and the Father are one."

Intoned is from "*in*" and "*tonus*," meaning "sound." Thy name is sounded in us. If we hold a thing to be hallowed or revered, we become a part of it and it of us; we become it. It produces a certain feeling in us, a vibration. Vibration is sound, and sound can be felt; feeling can be heard. With the higher and finer feelings we are raised to a greater realization of who and what we are; we express more perfectly the "calling wherewith" we "were called." We ring true to our real nature, which is divine; we sound true. We are gods, and keyed to the note or tone of that name. "My name is in him." "Glorious and fearful name."

He who is conscious of that name in him is free from all danger, for

"the name of Jehovah is a strong tower."

The words "name" and "nature" are in essence the same, being from the same root. "Hallowed be thy name" means the reverencing of that spiritual center which is God's nature or name within us, and of the whole universe, which is His vesture. And if we reverence the "presence of God within ourselves," we shall experience an inward glow that, moving outward, fills the whole being and attunes it to a rhythmic harmony with the universe—with the music of the spheres.

"*Thy kingdom come.*" "Thy realm return" or "be restored." The word "realm" here refers to the "realm of the immortals," as mentioned before. It is the state of divine seership, a state of consciousness, not a place. "The kingdom of God is within you." The kingdom of heaven is with men. It is now there. But this must be

realized. The coming or returning is on our part. The kingdom was before the world was, and is from everlasting to everlasting. It is the state of harmony and order, the divine law. And the coming or returning of the kingdom is the establishing of divine law in each man, or the adjustment of each one's self to the working of the law, thereby obtaining a life condition of perfect harmony and order.

Who inherit the kingdom by knowing the law? "The meek will he teach his way." And meekness is power. The meek are the mighty ones who in their own powers rule the states of being; they are the ones who already have the kingdom in them; for it is already come to all who can receive it. And because of this they also inherit and control the earth.

This meekness is not toward men or the world, but always toward the Most High. It is the meekness that Moses exercised before Jehovah,



making him the bold leader and fearless defender of his people. It is the meekness of Jesus ("I am meek and lowly in heart"), giving Him the courage to rebuke and denounce hypocrites and drive the money-changers from the Temple; the meekness that breeds the divine audacity that He exhibited before men, and especially toward self-appointed leaders and self-authorized agents. It is the meekness that creates masterfulness and the power to command in all the spheres. The kingdom of heaven is mastership.

*"Thy will be done."* Thy will come into being. A more correct translation would be, "Thy will must be coming into being," or "must be being done." The word "will" here refers to the self-creative power of the "One who gives origin," "the One born from Himself." We know that the will is the directive power behind all activity, and the prayer, which is af-

firmative throughout, is that the divine will, or the directive power of Divine Mind, must be manifest, or must be coming into active being, on all planes of consciousness. In other words, that the fixed purposes of God must be recognized and conformed to by man, or that the supreme, self-evolving principle of the universe be complied with in the individual, thereby putting into conscious operation the alchemic law of the animation of the particular from the universal.

“Holy Truth, eternal right,  
Let them break upon my sight;  
Let them shine, serene and still,  
And with light my being fill.  
Let my soul attuned be  
To the heavenly harmony,  
Which, beyond the power of sound,  
Fills the universe around.”

“Oh, how still  
Is the working of Thy will!”  
Only when the emotions and de-

sires of the sense-man are stilled, and we enter into the silence, can we expect to know the divine will. Complete self-abandonment is necessary.

"Put yourself in the stream of power that animates all that it floats, and without effort you will be carried on to perfect peace and contentment."

"Underneath the inharmonious particular is the harmonious perfection, the ideal journeying with us, the heaven that is without rent or seam."

God's will is our sanctification, our perfection. Let go: be still; and you will be swept into the heavenly trend and the divine will will be made manifest in and through you. It must be so.

*"In earth, as it is in heaven."* It has been thought that the word "earth" here refers to this planet, or is symbolical of the physical nature of man. It may be so interpreted, for the Master's words had a separate meaning for each individual accord-

ing to each one's state of consciousness. But either of these explanations falls short of the whole meaning, for the physical is only an outer expression or negative pole of Being, is very plastic, and is easily molded. It becomes transformed and made beautiful when the psychic nature or mental body is renewed and made pure. And the original word here used for "earth" refers to the psychic nature, while "sky" or "heaven" refers to the spiritual. The thought is that the psychic nature must become pure like the spiritual, that human will must become one with divine will, so that man will manifest as a spiritual being, becoming as a very god, demonstrating his divine sonship here and now.

"I said, Ye are gods,

And all of you sons of the Most High."

*"Give us this day our daily bread."*

This is a mistranslation, and gives an

entirely inadequate conception of the thought involved. A more correct rendering would be, "That bread of the coming day give us today," for there is no word meaning "daily" in the original text, nor is there any reference to physical food. But if we should put a material or physical construction on these words, we ought at least to give them their true literary form. One translator has attempted to do so, rendering them thus, "Give us today our tomorrow's bread." For in the Greek the word used is a coined word that is found nowhere else, and evidently means "day that is coming." And the bread is the "bread of life," of which Jesus said, "I have meat [or food] to eat that ye know not of," and again, when the Christos spoke through Him, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." This is the spiritual meat and spiritual drink

mentioned in I Corinthians 10:1, 4: "Our fathers . . . drank of a spiritual rock that followed them: and the rock was Christ." It is the hidden manna (mind-stuff) from heaven, the omnipresent substance, the deific essence. As man develops spiritually he needs less of physical food to sustain his organism, for "man shall not live by bread alone." In his estimation his stomach loses much of its former importance, and the lungs with their functioning are more noticed. The operations of the stomach are purely physiological, of the flesh, but the process of breathing is more than a mere physiological function. And the awakened man finds that something more than air enters his body, something finer and more vital than oxygen and ozone in the atmosphere, a something that the chemist has not detected; and that this substance is more vitalizing and life-giving than any known element. By it he is re-

newed in mind and body, the mind becoming clearer, and the body not only strengthened but refined. And, as his consciousness quickens and his perception becomes clearer, he sees that all breathing of the lungs, however perfect, is but a symbol, and he turns to behold the substance itself and finds it to be the "bread of life," which is also the "breath of life" or Spirit, and this he breathes with his mind—the divine aroma that fills the atmosphere, the eternal splendor of which Jesus said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." He breathes the breath thereof and becomes the living man, soul, God. He becomes the aroma. It is the all-present, all-pervading wisdom. It is that breath of which the ancients knew that man would be a god if he breathed it, the one Presence of which all things else are shadows.

Man is just awakening to a sense

of this fact, and his desire should be to know more of this substance, how to obtain it and appropriate it to his use, thereby being regenerated and becoming a new creature, manifesting outwardly in a redeemed body and a transformed mind the consciousness of omnipresent substance, which should more and more become his daily food. The "coming day" or "tomorrow" (?) (which should be now, for "now is the acceptable time; behold, now is the day of salvation") is when man comes into this knowledge and realizes that this substance is the basis of his existence; that it is his very being, "the everlasting arms," the eternal refuge, the everlasting God, the absolute wisdom; and whatsoever is not this is not at all. This realization by man will be to him the day of eternity, when he will be rescued from the "ocean of death-bearing, migratory existence." "Thou shalt not convert me like the food of



thy flesh into thee, but thou shalt be converted into me."

*"And forgive us our debts, as we forgive our debtors."* This should read, "as we also have forgiven." And the word translated "debts" might be rendered "obligations," "sins," "faults," "shortcomings," "emptinesses," "trespasses," or "offenses." Taking this passage in a literal sense, we see a mind cognizant of the law of exact justice, of cause and effect, of action and reaction; a mind that knew that what a man sows he reaps.

If we send forth thoughts of hate or revenge there is a reaction, and we are soon the objects of hatred. If the thoughts and acts going forth from us be of love, the harvest is of the same kind. If we wish forgiveness we should be ready and willing at all times to grant the same to others. If occasion requires, we should do it "seventy times seven." But if we are

unwilling to grant forgiveness, we should be courageous and noble enough to accept the consequences of our offenses and obligations, and bear the burdens that will inevitably come upon us, and not rail at the workings of "fate," nor decry the afflictions of the Lord, but know, as did the prophet Jeremiah, that a man's own thoughts, words, and deeds are his only burden.

Now let us get to a deeper meaning in this passage. To "forgive" is to "give for." And to sin, fall short, or be in debt evidences a lack of spiritual understanding, a lack of knowledge of the ways of God with men, whom He is ever blessing with all good gifts, and in whom with His all-seeing eye He beholds only that which is good.

So the prayer is, "Forgive, or give for, our lack or emptiness, that we may give to them that are empty; give us a knowledge of Thee, that we

in turn may give the same to others."

Jesus said, "Feed my sheep," and we can feed to others only that which we have. But if we will feed what little we may have of wisdom and understanding, ever keeping our eye on the source whence it comes, we will find our wisdom and understanding being increased. As in the realm of nature there is no vacuum or empty space, so in the spiritual realm, if an emptiness be produced by our giving to another, it will immediately be filled by an influx from Spirit. And, as Spirit always works and does for man through and by the agency of man, if a man will cease to see the sins, shortcomings, and offenses in others, he will find himself being blessed in many ways. Not only his understanding will increase, but also his possession of whatsoever may be needful to his well-being, and, as by magic, they "that contend with" him "shall be as nothing," and he will be

“hid from the scourge of the tongue.”

Forgive—this is the central point of the spiritual life—love; and let us remember that these are not arbitrary words, telling us of an autocratic judge who refuses to forgive us till we have done something on our part, but they express a law of the spiritual life. If we do not forgive those who trespass against us, neither can God forgive us our trespasses; not because He refuses to, or does not wish to, but simply because our soul is in such a condition that it is impossible for us to receive the divine forgiveness.

If we think it out, we shall see how true this is. If our soul is full of hatred, or dislike, or rancor, or evil feeling, how is it possible for the love of God, which is but another name for the forgiveness of sins, to flow in? For what is meant by the forgiveness of sins is surely not merely an escape from the punish-

ment of sin. No one but a coward would pray for that.

God punishes no one. He is ever love, whatever wrong we do. Sin brings its own punishment. "The wages of sin is death."

What we need to be redeemed from is not the penalty of, but the liability to, sin, and that can be cured in only one way—through love.

"Love worketh no ill to his neighbor, love therefore is the fulfilment of the law." Love seeks to serve. Love seeks to unify, whereas hatred tends to separate and to disintegrate. Therefore love, and love alone, is the remedy for sin; Christ was love incarnate, and He "knew no sin."

So long as there are hatred and rancor in our heart toward any human being, so long is it impossible for the love of God to flow into our soul and free us from the bondage of the arch delusion—evil.

The little word "as" is important

for us to consider, for it is absolutely true that, in the same measure as we forgive, by that measure we are forgiven. As we loose the bonds of others, so will our own bonds drop from us; as we attempt to fill the emptiness of others, so will our own emptiness be overcome. We cannot be made one with the One till we are at one with the all, and any hatred or rancor must necessarily divide us from Him whose operation is love.

"He will not behold the light," says Plotinus, "who attempts to ascend to a vision of the Supreme whilst he is drawn downward to those things that are an obstacle to the vision, for he does not ascend alone but brings with him that which separates him from the One; in a word, he is not made one."

It would be good practice when we pray this prayer to pause and consider whether there is any soul with whom we are at variance. If so, let

us remember that that is an obstacle, and that our soul cannot ascend to the One till that obstacle be removed; therefore, let us cease our prayer and by an act of faith and love let us be reconciled in thought to our brother, and then continue in prayer. For the measure that we mete out to others shall surely be measured to us again.

By an act of faith and love, made every day when we pray, to draw back into union those with whom we are at variance, even the most determined quarrels can be broken down, and we shall find all bitterness dying out of our own heart, and realize, in the light of God's love and His forgiveness, how small, how petty, our personal grievances are.

*"And lead us not into temptation."* With the consciousness of power comes the danger of using it in a wrong way, for all force may be used either constructively or destructively, to build up or to tear down. And

man seems prone to use his forces in a wrong way. This is evidenced to-day in the numbers of people who are studying hypnotism and mesmerism, that they may learn to use forces of which they are dimly conscious to take advantage of their fellow man, dominate him, and make him serve them in whatsoever way they will. Any one who desires to use power in that way has never realized, or even caught a glimpse of, the first principle of Being. And it is because of this seeming downward tendency in man that so much of spiritual teaching is wrapped in mystery and embodied in the language of symbols that only the awakened are able to interpret.

There is an inner and an outer meaning to all Scripture; and only the spiritual-minded are able to read and understand the inner or spiritual significance.

Jesus thoroughly understood what



is termed "human nature," which is the nature of unregenerate man, and regulated His teaching accordingly. We find Him saying to the disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [referring to the multitude and to the worldly-wise] it is not given. . . . Therefore speak I to them in parables [or symbols]."

There is an inner or esoteric meaning involved in this particular phrase in the prayer, which properly translated is, "Abandon us not to trial." The word translated "temptation" literally means "test," "trial," or "proving," and refers to the "trial by fire" known to mystics.

Man is a creative being, and when he awakens from his sleep of ignorance, and his spiritual forces (fires of the "*Parakletos*") are aroused, there is a great inflow of creative energy, which is liable to strike downward into the generative center, or

center of the animal passions, if a man is not sufficiently purified, instead of going upward to the brain centers. The descending of these forces produces a state of actual "hell." This is the terrible test of one's purity, and he who fails finds himself in a condition of "burning" and in danger of death and insanity. But if his training has been along right lines, and the mind made pure before the inner forces are aroused, he is not brought to this test. For if the student of the science of life be properly grounded in first principles, when the fires of his being are aroused they will rise to the brain centers, illumining the mind and revealing the "mysteries of the kingdom of heaven"; the inflowing power of Spirit will be tempered to his knowledge of it and his ability to use it, and in spite of his mortal condition of limited strength he will not be overcome, and so will not feel that he

is "abandoned." "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial."

But so many in the unregenerate state of carnal selfishness cry out for "power" and "more power," though not using rightly what power they already possess, that the fair earth is full of sickness and insanity. Let not man cry for power, but rather, turning to the Father, let him ask for wisdom. Then He who "tempers the wind to the shorn lamb" will cause a gradual entrance of light and Truth, which will illumine and transform the mind, endowing it with discernment, judgment, and purity, and feeding the body until it becomes as a "white stone," cleansed and sanctified, and having written upon it the name of the Son, and having its seed in it. And thenceforth that seed, which is the ultimate potency in man, being conserved and transmuted and ascending the spinal canal, will be-

come a brain fructifier and a revitalizer of every nerve and fiber of his being, so that man will become a creator or reproducer of himself. This is the mortal putting on immortality—regeneration; the transmutation of vital force into mental and spiritual energy, the attaining in the body machinery of what in the mechanical world would be termed “perpetual motion,” making one a master builder of the realm of Spirit.

*“But deliver us from evil.”* Those who fully believe in the omnipresence, omnipotence, and omniscience of God, and that all things were made by Him and pronounced very good, know that in reality there is no evil, and that what we have considered as evil has a definite place and purpose in the divine economy. In the old belief there was a saying that

“Satan finds some mischief still  
For idle hands to do,”

and while we have long since dis-

missed the belief in a personal devil, or any malefic power in the universe, yet we know that there is much truth involved in that old saying, because mischief is the result of false employment or misuse of the powers inherent in man, which powers are ever demanding avenues of expression. The idle, thoughtless person wastes his powers by allowing them to go out in useless channels and worthless pursuits. Our forces need intelligent direction to be of use and benefit to us and to society. The mischievous boy needs only that his splendid forces be directed into some constructive activity, and so it is with men, who are but boys grown up. The better rendering of the word translated as "evil" is "useless," and the prayer is "deliver [or preserve] us from uselessness." In nearly every instance in the New Testament wherein Jesus is credited with using the words "evil" and "devil," the words "use-

less," "uselessness" and "useless one" should be substituted to get a translation true to the original text.

Right here many who are well versed in the letter that "killeth" will say that Jesus believed in the devil, and that He said to some, "Ye are of *your* father the devil . . . for he is a liar, and the father thereof," which is quite true. If you believe in the devil and have faith in what to you seems his power, then to you he exists; the greater your faith the more real he becomes and the greater power he seems to possess. The law is that what you thoroughly believe you become like, and sooner or later you will begin to personify him and become very devillike in thought and action; and, since the whole belief is a lie, you become a living lie, forgetting how to be truthful. This was the class of people that Jesus was addressing. Be not in that class, for "they that watch for iniquity are cut

off," and "if thine eye be evil, thy whole body shall be full of darkness." Instead, "Look unto me, and be ye saved"—become masters of life, and such "not by might, nor by power, but by my Spirit."

In the higher state the soul, wholly surrendered to the Divine, no longer fights on its own account, but allows the Christ as the "warrior within" it to fight for it. And when He fights within a soul, failure becomes an impossibility.

In the first state we cry with Paul: "Wretched man that I am! who shall deliver me out of the body of this death?"

In the second: "I can do all things in him that strengtheneth me"; and again: "It is no longer I that live, but Christ liveth in me."

God never tempts any man; but the souls of men are tested, and we are distinctly told that we are never tempted or tried above our strength;

so that the only rendering that we can give the prayer is that under all temptations we may remain faithful and so be delivered from the clutch of the great delusion—the delusion of the power of evil. For there are times in life for all of us when we are forced to battle in our soul with this seeming power, which appears to be so real and so mighty.

And there is only one way in which our soul can be delivered from this power, or the power of the lower self, and that is by flinging our whole being into the ocean of God's infinite love; there is no other way. As we yield ourselves to Him who is love, strength pours into the soul, evil is conquered, that is, delusion is destroyed, and the earthly is transmuted into the heavenly. He who has tried for years to conquer one bad habit knows that it is in God's strength alone that the victory can be won.

As the soul ascends the mystic hill



of Calvary, "a little nearer yet toward the height where veiled Beauty sits," the discipline becomes sharper, for the whole lower nature has to be transmuted and every thought brought into "captivity to the obedience of Christ."

Often the soul in its distress cries out to God to be delivered from what seems to be an obstacle to its ascent, but through the ages the answer rings the same: "My grace is sufficient for thee: for *my* power is made perfect in weakness." As the soul advances, the conflict with "evil" is apt to change its character. At the beginning of the mystic ascent the temptations are principally connected with the senses and their relation to the outer world; later on it is the inner nature that has to be brought into subjection. For if the gross temptations of the flesh no longer beset the soul, there still remain the discipline of thought, the curbing of the mind,

the "casting down imaginations, and every high thing that is exalted against the knowledge of God."

To bring every thought "into captivity to the obedience of Christ" seems an impossibility, but it has to be done, for the disciple must be master in his own soul, and he must learn to shut the door of the mind resolutely against all thoughts that tend to obscure the divine light. Thoughts of pride, thoughts of discontent, thoughts of envy and jealousy; in fact, all thoughts connected with the desires of the lower separated self must be rigorously excluded if the disciple is to attain the mind "which was also in Christ Jesus."

The struggle seems endless, and the only possible hope of victory lies in the complete surrender of the soul to the divine will. For though the "kingdom of evil" has no ultimate reality, it seems terribly real to many of us in our present condition. Yet the vic-

tory, the end, is none the less sure; and when the soul is wholly conformed to the Divine, it will realize the truth that everything that had seemed an obstacle to its progress was really a stepping-stone to the life of that new kingdom of grace wherein love reigns supreme, and the soul finds its rest at last in the being of God.

*"For thine is the kingdom, and the power, and the glory, for ever. Amen."* For Thine is the realm. Here again we have the "realm of the skies," the seat of control, where perfect order is established and harmony reigns. Only in and with the Supreme and those who are in the God consciousness can this state obtain. The "power," or force, is the "ultimate force of the universe," that from which all forms of force or power emanate, and into which they can be and are resolved. This is the one Supreme Power, "the infinite and

eternal energy from which all things proceed."

The "glory" is the radiance or shining, and in a psychic sense refers to the aural body of the Self-born. In the higher or spiritual sense, it refers to that "*light* which lighteth every man, coming into the world," the supreme intelligence or active manifestation of Divine Mind in man, which lights his path and guides him into all Truth.

"*For ever.*" Eternally; "throughout the ongoings."

"*Amen.*" It has been thought that the final word of the prayer meant "So be it," or "So let it be," or "Verily." But it has no such meaning. The Greek from which it comes is an exact equivalent of the Sanskrit "Aum" or "Om," the mystic name of the Christos, the word used in evoking the Spirit. In Revelation 3:14 we read: "These things saith the Amen, the faithful and true witness, the be-

ginning of the creation of God."

This, then, is an attempt to give some idea of the inner significance of The Lord's Prayer as it is found in the Greek, every letter and word of which language had a spiritual meaning unknown to the uninitiated, among which uninitiated are to be found the translators of the Bible into English.

From what they have given us we can readily believe them to have been men utterly devoid of all knowledge of the mysteries, and most darkly ignorant concerning the mystical sense of the inspired writings. And in their attempt to give a literal translation, which in the case of this prayer has proved most abortive, there can be no better evidence of the truth uttered by Paul, "The letter killeth, but the spirit giveth life."

The first record of the prayer is found in the Aramaic language. Later it was rendered into Greek, but

the common version as we have it is a translation from the Latin Vulgate. In these languages it is in the "present tense, affirmative mood." In the Greek it might be said to be in the "imperative mood," for while it is musical and in the form of a chant, it is also in the form of a command to Deity, who in another part of the Scriptures is credited with saying, "Concerning the work of my hands, command ye me."

The whole prayer as originally given was affirmative and commanding, and not a petition. It declares that all must be so. And the repetition of it had a certain energizing efficiency, like that which follows eating and drinking. It is food and drink to one whose spiritual nature is quickened and alive. The effect upon the mind is to make it bold, courageous, confident. And in turn the body becomes energized and vitalized.

The following is a very adequate rendering in English: "Our Father which art in the heavens (*or* Thou in the heavens), Thy kingdom (*or* realm) must be returning. Thy will must be being manifested, as in heaven so upon the earth. The bread of the coming day give us today. And forgive us our obligations, as we also have forgiven those under obligation to us. You will not abandon us to trial (*or* in the proving), but preserve us from uselessness."

In the earlier manuscripts the prayer ended here. And so it does in our Scriptures, except in Matthew, where will be found added, "For thine is the kingdom, and the power, and the glory, for ever" (*or* "Thine is the realm, the force, and the radiance").

This prayer would seem to be made up of two forms of doxology in common use among the Jews at that date, and is in the nature of a "credo," the affirmation of an implicit belief.

At last we are lifted above the earth consciousness and above the needs of our human nature. Here we gaze into the depths of infinitude and on the face of Him, the One, the Thrice Holy—the Father, our source and origin, wherein our life and energy are begun; the Son, the eternal Word by whose power all things came forth in eternity before they were created in time; the Holy Spirit, the outflowing life and outgrowing energy that springs from the Father and Son.

Gone is all thought of self, gone all the limitations of personality; the Supreme alone is left, the Perfect, the Changeless, the Abiding.

And to Him be glory and dominion through all the ages, for thus the antitheses of Being and of becoming are welded into one. This is the eternal now, wherein time is lost and wherein the soul of man finds its rest in the bosom of God.

It is the sincere desire of the writer



that whoever may read these lines will, if he learns nothing else, come to understand that Jesus never taught men to beg for material food from the Almighty, and never intimated that the heavenly Father would ever lead any one into temptation.



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